

THE
Charleston Gospel Messenger,
AND
PROTESTANT EPISCOPAL REGISTER:
BY MEMBERS OF THE
PROTESTANT EPISCOPAL CHURCH.

Vol. XVIII.]

JUNE, 1841.

[No. 3.



Front View of St. Michael's Church

CHARLESTON, (S. C.)

PRINTED AND PUBLISHED (MONTHLY) BY A. E. MILLER,
No. 25 Broad-st.,—(Price, \$3 per annum.)

To whom all communications, (post paid,) and all payments must be made.

☞ The Profits, if any, will be applied to Missionary purposes within the State.

☞ Two Sheets. Postage, under 10 miles three cents; over 100 miles five cents.

CONTENTS.

| ORIGINAL. | PAGE. |
|--|-------|
| Reflections on the Life and Character of John the Baptist, - | 65 |
| Christian Education—Appendix to a Sermon, - - | 72 |
| Appendix to Another Sermon, - - - - | 73 |
| Sunday Schools—their true position, - - - - | 74 |
| Extract from a Sermon for the Late Fast, - - - | 76 |

NEW PUBLICATIONS.

| | |
|---|----|
| A Discourse Concerning Prayer, and the frequenting Daily Public Prayers. By Symon Patrick, D. D. sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A. Rector of Elford, and Chaplain to the Lord Bishop of Oxford, N. York, 1841, - - - - - | 77 |
| Matthew and Francis Preston, or the benefit of Scriptural Instruction Illustrated, in the case of two beloved sons. By Matthew Morris Preston, M. A., Vicar of Cheshunt, late Fellow of Trinity College, Cambridge, 1841, - - | 80 |
| Rayner's Edition of the Book of Common Prayer, N. York, 1841, | 82 |

SELECTIONS.

| | |
|---|-------------|
| Remarks on the Obligations of Sponsors to their God-Children, Justification, - - - - - | 82 |
| Worldly Pleasures, - - - - - | 85 |
| Worldly Pleasures, - - - - - | 86 |
| Extracts of Letters to Bishop H. U. Onderdonk, - - - | 89 |
| Poetry—"Search the Scriptures," - - - - - | 90 |
| St. John Baptist's Day, 1840, - - - - - | <i>ibid</i> |
| Religious Intelligence—Fast Day recommended by the President; Pinckney Lecture at St. Philip's Church; The Festival of the Ascension; Domestic and Foreign Missionary Society; Georgia; Church at Columbus, Georgia—Extract of a letter; The Holy Communion, a good example; Public Schools; Postures at Holy Communion; Good signs; Christian Education; Oxford Tracts; A response from the heart, - - - - - | 91—96 |
| Calendar,—Erratum, - - - - - | 96 |

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THE
CHARLESTON GOSPEL MESSENGER,

AND

Protestant Episcopal Register.

Vol. XVIII.

JUNE, 1841.

No. 207.

FOR THE GOSPEL MESSENGER.

—
The festival of Saint John the Baptist, occurring in this month, it is hoped the following article will prove appropriately useful.

REFLECTIONS ON THE LIFE AND CHARACTER OF JOHN THE
BAPTIST.

IN inviting your attention to the characters distinguished in the New Testament history, our Church chiefly designs to quicken our *gratitude* to the author of every good gift, whose instruments they were in conferring upon mankind the most important blessings. In setting before us these bright examples, there is a further design to excite in us the desire of *imitation*; and also, as their *faults* are not concealed, to remind us of human *frailty*, and to warn us against the temptations common to human nature in its lapsed state, which proved too strong even for them. Another advantage of these "Saints days" is that they familiarize us with the great events of the Scripture history, identified as these are with the Apostles, the Martyrs, and others. It is obvious that the collecting into one view all the facts relating to an individual, while it makes us satisfactorily acquainted with his biography, revives the recollection of many occurrences with which he may have been only incidentally associated. This custom is therefore a happy method of promoting Christian knowledge, as well as Christian obedience.

It has been remarked that, whereas the Church commemorates the Martyrdom of other Saints, with respect to John the Baptist, she commemorates his *Nativity*, thereby recognizing the miraculous circumstances of that event, in which he resembled not only Isaac, Joseph, Sampson, and Samuel, but our Lord himself, of whom indeed they all were illustrious types; and also recognizing the *coming* of the Baptist as one of the marks identifying the Messiah, and in that respect, a still more important attestation of the truth of our religion, than the death of the Martyrs. In one particular the Baptist honorably resembled our Lord, his coming having been *predicted* by an ANGEL, and to this peculiarity, as well as to his having been his harbinger, or forerunner, our Lord probably alluded, when he said "among those that are born of women, there is not a greater prophet than John the Baptist," and called him, "much more, than a *prophet*." It was no disparagement of his prophetic *eminence*, that "the least, in the kingdom of God, is

greater, than he," for undoubtedly the least of the disciples of our Lord, (such is the light which under his dispensation, emphatically called the kingdom of God has been shed on religious subjects,) greatly excels in religious knowledge the best informed of those who lived, under the old dispensation; or if we suppose our Lord referred to the *eternal* world, the knowledge of the blessed in heaven must of course be infinitely superior to that of any mortal, not excepting the Baptist himself. "Tho' John was advanced above all, who preceded him, (remarks Mr. Robertson in his excellent work on Scripture characters,) many who came *after* him are placed in a higher point of elevation. For as the great mystery of godliness was soon afterwards more fully opened, one of the least abilities and meanest office in the Church of Christ (which is often signified by the kingdom of heaven,) might understand more of the plan of salvation than even this eminent Saint. Not merely the Apostles, but all other ministers,* and even private Christians, in the present day, are to be considered as favored with clearer discoveries, than John of the *riches of divine grace*, and of the peculiar nature and glory of the *Gospel* dispensation."

"True *nobility* of birth, says Bishop Horne, consisteth in a descent from persons *consecrated* to the service of God, and of an exemplary *piety*," and says Flavel, "'Tis no common mercy to descend from pious parents! Some of us do not only owe our natural life to them, as instruments of our being, but our spiritual and eternal life also. It was no small mercy to *Timothy* to be descended from such progenitors, nor to *Augustine*, that he had such a mother as *Monica*, who planted in his mind the precepts of life with her words, watered them with her tears, and nourished them with her example." Such were the parents of St. John, for his father was a *priest* of the course of Abia, his mother was of the daughters of *Aaron*, and "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." His name John given, as it appears, by divine appointment, was most appropriate, for it signifies *the gift* of the Lord, a precious gift indeed, not only to his parents, but to the myriads, who by his instrumentality have been and will be, turned to the Lord their God, and who through the everlasting ages, will rejoice at his birth. He passed a considerable portion of his early life, in retirement, "in the deserts," as St. Luke says, and therefore it was that he knew not Christ, *until* they met on the occasion of the latter applying to him to be baptized. This *seclusion* of the Baptist continued up to the period of his shewing unto Israel, that is of his commencing his public ministry, and there is every reason to believe that it was intended to qualify him for the better discharge of that sacred function. He separated himself, for a season, from the delights of *society*. He refused to live *delicately*. "His meat was locusts and wild honey." His raiment was of camel's hair, and a leathern girdle about his loins. He was "to endure hardness as a good soldier" of the sacred cause in which he had enlisted. For *this*, his voluntary self-denial was adapted to prepare him. He was to *inculcate* a pious indifference to the enjoyments of the present life, and a devoted solicitude to

* The law and the prophets were until John, Luke xvi. and 16 verse.

obtain the heavenly prize. How proper, how useful that he should add to his precepts the force of his *example* !

“ Remote from man, with God he passed those days,
Prayer all his business, all his pleasure praise.”

How favorable is such *occasional* retirement to a man's advancement in knowledge ; to the cultivation of repentance and faith ; and to the exercises of devotion ! How necessary that the teacher should have been a student ; that he who preaches the Gospel should have practised its precepts ; and above all, that he should not go forth, till he has armed himself with that spirit, who helps those only who diligently pray. “ The *solitary* way of life, (says Bishop Horne,) is necessary to qualify for the offices of the *social*. He that would serve God acceptably in public, must first prepare himself for that purpose *in private*. The reason is, because no man is properly qualified to teach *wisdom and holiness*, who doth not himself possess them. And a little reflection will convince us, how needful retirement is for the acquisition of *both*.” Thus did the Baptist pass his *youth*, endeavoring to acquire suitable knowledge, to form good *habits* ; and to secure the assistance of divine grace, that he might go on the way through life in peace and hope. And God did not suffer him to be disappointed. We are told that, “ he waxed strong in spirit.” He “ grew in wisdom,” to the unspeakable joy doubtless of his pious parents. *Their* solicitude respected far less his physical, and intellectual, than his moral, and religious improvement. *They* wished, above all things, that his *soul* might be in health, and prosper. How comparatively unimportant are those attainments which terminate with the *present* life ! And yet how much carelessness prevails with respect to moral and religious education. How much more anxious are too many parents that their children should be *great*, than that they should be good ; distinguished, among men, than happy in that state which is everlasting ! My brethren, these things ought not so to be.

The early habits of St. John greatly promoted his ministerial success, *by gaining him the favor of the people*. They were prepared to listen to one whose character they respected, and esteemed ; and who, as they had every reason to believe, was qualified to instruct them. Let us now contemplate his conduct, as a *preacher*. His topics were eminently the same, as those of St. Paul : “ repentance toward God, and faith toward our Lord Jesus Christ.” In his first sermon, we read “ *Repent* ye for the kingdom of heaven is at hand. Prepare ye the way of the Lord.” He was sent to bear witness of that light, and you hear him ; “ Behold the Lamb of God, which taketh away the sin of the world !” “ He that *believeth* on the Son hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.” Laying the foundation in *faith*, he preached good works, as the proper evidence of it : “ Every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” He never separated morality from holiness : “ Exact no more than that which is appointed you.” “ He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.” “ Do violence to no man, neither accuse any falsely.” Thus he inculcated justice, and mercy, and truth ! Justice is guarded by human laws. Mercy derives support, even from the sel-

fishness of man's nature. But truth, greatly neglected truth, especially needs the sanction of the *divine* law. The terrors of the last judgment, the hopes of his eternal favor who says "I am the truth," the illustrious example of him, who preferred death to a silence, which would have been a constructive falsehood; and the awful vengeance inflicted on an offender in the prophetic times, Gehazi, Elijah's servant, and on Ananias, and Sapphira in the Apostolic age. Such are the considerations which the preacher must bring to his aid—not unmindful that while he is the advocate of truth, like the Baptist he must constantly beware not to infringe it by his own lips or life. St. John *also* insisted upon those duties which more immediately relate to *oneself*. "Be content with your wages." "Every mountain and hill shall be brought low." Every valley shall be filled, "figurative expressions warning the proud, and encouraging humility equivalent to those of our Lord;" "whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted." He *adapted* his lessons to the *various* characters, and conditions of his hearers, as will be evident to any one who will compare those which he addressed successively, to the Pharisees and Sadducees; the publicans; the soldiers; and the mixed multitude. It is scarcely necessary to add, that he was faithful in discharging the other duties of the sacred office, baptizing many, and teaching his disciples to pray. His labors in the Lord were not, *in vain*. He succeeded both in convincing and persuading; in enlightening and awakening the people, and was a most acceptable minister, for "He was a burning and a shining light, and they rejoiced in his light." He resembled the prophet Elijah, in many respects. When we read of the *external* appearance of Elijah "He was a hairy man, and girt with a girdle of leather about his loins;" (and we may remark that this dress designated "a prophet") of the *discipline* to which he subjected himself, in the early period of his ministry for "He went and dwelt by the brook Cherith, and the ravens brought him bread and flesh in the morning and in the evening, and he drank of the brook;" of his *fearlessness* on many occasions "Go tell thy Lord Ahab, behold Elijah is here," and to the same King himself "I have not troubled Israel, but *thou* and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim," and again to King Ahaziah "Thou shalt surely die," and in particular his denunciations against King Ahab, and his more wicked wife Jezebel, and we may add of his exposing the corrupt priests of Baal, we are naturally reminded of St. John the Baptist, and especially of his interviews with Herod, respecting the conduct of Herodias. So true is it, that he came "in the spirit and power of *Elias*." The one had a right to say, as did the other "I have been very jealous, *for the Lord*." The words of the Son of Sirach are equally applicable to both: "Then stood up Elias the prophet as *fire*, and his word burned like a lamp;" and indeed they are applied by our Lord to St. John: "He was a burning and a shining light." It is true, when the Jews asked John "Art thou Elias, he said I am not," that is not the *identical* prophet, as they misunderstanding the prophecy, supposed. But he was as our Lord declares the Elias *which was for to come*, the predicted divine messenger, to whom that name might be appropriately assigned. The occasion is embraced to remark that many of the *seeming* contradictions

in Scripture, (just like those which unavoidably occur in other books, and even in our daily conversation) will vanish on the slightest examination, of the circumstances in the case.

But to return. We have seen that admiring, and delighted crowds followed the Baptist. Did his popularity awaken pride, or vanity, or lead him on any occasion to preach *himself*, not Christ Jesus his Lord? No, he was enabled to triumph over this temptation, and indeed it furnished a beautiful illustration, of that ornament of a humble spirit, by which he was eminently distinguished. They came unto John, and said unto him, "Rabbi, he that was with thee beyond Jordan, behold all men come to *him*." What, did they suppose that their Master was *envious*? If so, they knew him not. He rejoiced at the circumstance. He repeated his assertions of the superiority of Christ, and more that as *this* Sun arose, his own little star would become more dim, and finally disappear: "He that cometh from heaven is *above all*. *He* must increase, but *I* must decrease. The friend of the bridegroom rejoiceth greatly because of the bridegroom's voice; *this my joy* therefore is fulfilled."

Inseparable is the connexion between humility and piety. When Jesus came to be baptized of him, he said "I have need to be baptized of thee, and comest thou to be *me*." On another occasion "the latchet of his shoes, I am not worthy to stoop down, and unloose," and when he is adverting to the high office committed to himself, instead of being elated by a sense of the unequalled honor, he is almost overwhelmed by a consciousness of his *insufficiency*, "I am the voice of one crying in the wilderness," "Far from being (here to introduce the just commentary of Fenelon,) the Messiah, or Elias, or one of the old Prophets, I am *nothing* but a voice; a sound, that, as soon as it has expressed the thought of which it is the sign dies into air, and is known no more." "Blessed are the poor in spirit: for their's is the kingdom of heaven." "Humble yourselves in the sight of the Lord, and he shall lift you up."

But while St. John felt his weakness and guilt as a *man*, and was humble, he recognized the dignity of his station, and was not *servile*. He "magnified his office," being at once the humblest of *men*, and the boldest of *ministers*. He combated the strongest prejudices of his countrymen: "Think not to say we have Abraham to our father." He pointedly reproves the Pharisees and Scribes as a generation of *vipers*, and sets before the ungodly in general, the terrors of the Lord. And was it not his uncompromising spirit with wickedness, even in *high* places, that exposed him to suffering and death? "He was no reed shaken with the wind." He constantly spoke the truth, and boldly rebuked vice; therefore he was slandered by the populace, imprisoned by Herod, and finally murdered, patiently suffering for the truth's sake. There is another incident in this interesting life which we would briefly notice. In *prison*, *how* was he employed? Absent in body, he was present in spirit with him, of whom he was the appointed forerunner. He sent his disciples to Jesus, that their faith might be confirmed, and that he might thus hold correspondence with him. It is impossible, that the inquiry "Art thou he that should come" could have been made for his *own* satisfaction. On this point, he himself had declared, that he had no doubt "Behold (he says) the Lamb of God," and he could not have been mistaken, for he *saw* the Spirit descending like a dove, and lighting

upon him, and he also heard a voice from heaven saying "This is my beloved Son." Undoubtedly the messengers went from the prison, by the discretion of that piety which desired to hold communion with the Lord, and of that benevolence, which would bring all men, and especially one's friends unto Jesus.

We are told John did no *miracle*. His career was rather useful, than splendid. And yet how unbounded was his influence among men! The chief Priests and Scribes would not say a word to disparage him, for they feared that the people would stone them. Even Herod feared John, knowing that he was a just man and an holy. Herod supposed that the Almighty had vindicated his innocence, by raising him from the dead. Perhaps too this supposition was occasioned in part by a self-accusing conscience, for "wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always *forecasteth* grievous things." But I have referred to these facts, as evidence that the *enduring* estimation of mankind, (notwithstanding their reluctance to imitate what they cannot but admire,) attaches itself to virtuous and religious men. Such is the tribute which sooner or later, men however wicked themselves, will to pay to humble, zealous consistent piety; and what cannot be separated therefrom, a charity sincere, active, and constant.

Let us not suppose that the character we have been contemplating, possessed of so many excellencies, so disinterested, so decided in the cause of religion and virtue, so devoted to God and mankind; could have been formed, in any other school, than that of the true religion. As if to prevent such an error, to remind us that all holy desires, good counsels and just works do proceed from God; and that without the influences of his spirit, we can do nothing acceptable to him, useful to our fellow men, and amiable in itself, the sacred record, *in all the stages* of St. John's life represents him, under the guidance of the Holy Spirit of God. Of his childhood we read "The hand of *the Lord* was with him;" at a more advanced period: "He waxed strong in *spirit*;" and in a prediction which has reference to his whole journey through life, "He shall *be filled with the Holy Ghost*, even from his mother's womb."

This life so lovely, so valuable, was terminated in early manhood, at about the same age of that of our blessed Lord, after the short ministry of a little more than three years. So true is it, that man's acceptableness to his final judge does not depend; neither is his usefulness in the world to be measured, *by the length of his days*. "Though the righteous be prevented with death, yet shall he be at rest. For honorable age is not that which standeth in length of time, nor that is measured by a number of years. But wisdom is the gray hair unto men, and an unspotted life is old age."

By the example, which has now been before us, let *Parents* be encouraged to bring up their children in the nurture and admonition of the Lord. Let *the young* be admonished to remember their Creator in the days of their youth, and not to be ashamed or afraid to confess Christ before men.

Let *Ministers* contemplate till they have imitated this model of wisdom, zeal, firmness, boldness, and faithfulness, even unto death. And let *Christians in general* be taught and incited by the example of this

Saint to be constant in devotion, and to cultivate sedulously faith in the Lamb of God; for as is well observed by Bishop Heber, "repentance is of no avail, unless like St. John, it brings us to Christ." *He* alone taketh away the sins of the world. Let them *also* cultivate those *moral* virtues, without which piety is a mere pretence. "If a man say that he love God, and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." And, in like manner we may say, he who neglects his moral duties, justice and mercy, and truth, although he should give much time to the public services of religion, and express much zeal for the cause of God, is no better than a hypocrite. John was eminent in piety, but he also constantly spoke the truth; boldly rebuked vice, and recommended virtue, by his *example*. He was both a just man and a holy one. His sublimest virtue, (that in which it is most difficult to imitate him) was courage, not that fear of *man*, or to speak more definitely of public opinion, which has been strangely permitted to usurp the name of courage. The courage of St. John was of the *genuine* stamp. He did not fear *death*, for he died a martyr to his uncompromising virtue. He feared *no* man, not even the highest in authority. He had no other fear, but the fear of God. It is an abuse of terms to dignify with the denomination of courage, the mere overcoming of the fear of death, *while* the mind is still the subject of many, and the strongest apprehensions. It is an artifice of corrupt man, to call evil good, and good evil; to disparage excellence, and to do honor to wickedness by transferring the epithets proper to the one to the other. What a contrast between those men whom the world calls honorable, and "the noble army of martyrs;" between the resolution which is not uncommon, and the resolution of which men fortified by religious principle, as David and St. John the Baptist *alone* seem capable. How refreshing is it to turn from the good and great *so called*, and hold communion with the elevated excellence introduced to our acquaintance by the holy Scriptures!

Christian brethren, united to God by covenant and by sacrifice, in many respects, *you* resemble the Baptist: Like him, you have had, that is the greater number of you, the advantage of a *religious education*; you have confessed Christ before men as the only name whereby you can be saved; *you* avow the obligation of a life of repentance, and of walking in all the commandments and ordinances of the Lord blameless—and we humbly hope that like him you have been partakers of the Holy Ghost, are subjects of the faith, without which it is impossible to please God, and the repentance which needeth not to be repented of, and is unto life. May you be like him in *other* respects, *so* that your light shining before men, they may be led to glorify our Father in heaven—that you may have like peace and hope, amid all the troubles of life, and finally be accepted through "the Lamb of God who taketh away sins," (as we doubt not John is,) and admitted to be forever with the Lord in the heavens.

We ought not to be sanguine about any thing. The right rule is to hope nothing, to fear nothing: to expect any thing—to be prepared for every thing.—*Br. Critic.*

FOR THE GOSPEL MESSENGER.

CHRISTIAN EDUCATION—APPENDIX TO A SERMON.

It has long been a subject of sorrow and anxiety—it has been so expressed by Christian parents, sponsors, philanthropists, and the Clergy generally, and in particular often in his addresses to the Convention and otherwise by our late respected and beloved Bishop—that in our primary Schools, Academies and Colleges,* there is *too little* attention given to the most important point, yea the one-thing needful in education—that which relates to the soul—which respects moral and religious character—which is essential to usefulness in life—hope in death, and blessedness beyond the grave. We do not deny, that there are instructors among us who are consistent Christians—whose example is invaluable to their pupils, and whose lessons are in spirit, and in form imbued with Christian principles. But they will tell you, they omit for reasons which they deem satisfactory, the opening and the closing of the school daily with prayer, and such lessons as are entirely of a religious character. Now there are parents, and guardians, who desire that their children and wards shall be religiously trained and taught at their daily school—that the many hours passed there shall not be engrossed by the concerns of a perishing world—that their children shall be accustomed to look for the direction and blessing of God, as in all their pursuits so in their *studies* also; and that while the mind and the manners are cultivated—some care, some discipline, some teaching should be bestowed on the affections and the conscience. These persons desire in short to have a Christian school. *They* are prepared to sustain—to give a preference to those teachers, as well for their daughters as their sons, who will conduct their schools on Christian principles, who will train their children in Christian *habits*; and in particular, in the habit of daily morning and evening prayer—and listening to the word of God, and who will impart to them, in addition to such knowledge as will enable them to gain a honest livelihood and to be useful as citizens, *that* knowledge which is unto salvation—the knowledge of their duty to God and man—of their responsibility as moral creatures, and of their destiny, according as they reject or embrace the principles which our Lord Jesus Christ came down to this earth to inculcate, and died to make them available to man's peace and salvation. Ought we not; can we not; shall we not have our schools thus purified, improved, enobled, made nurseries for the highest usefulness on earth, and for glory in the heavens? *This* is the question which the Convention† of our Diocese, as you have seen in the publication placed in your pews two Sundays since, now submit to you parents and friends of the young, and of the true welfare of Society.

Let the Episcopal School now proposed be properly patronized, and brought into operation, and you will have before you a *model* which will have its influence on the teachers in other schools—on parents, and on the community in general. Similar schools will be connected with

* A late writer in the Church Record says: "Of about 120 private Schools and Academies of high character, and 22 of our most flourishing Colleges, only 3 of the former, and 2 of the latter, have *any reference* whatever in their "course of study," to the religious nature of man."

† See Journal of the Convention for 1841.

each congregation, or by the association of one or more congregations. The example will be followed by Christians of all names, and it already has been set us by some of them, and the day may come, may a good providence hasten it, when Christianity will be no longer practically exiled from our schools—when the young in general will feel the obligation of, and be made *accustomed* to prayer when they will habitually read their bibles, and be diligent in preparing themselves for the immortality set before us; for discharging their duties to God, and not to men only, and for fulfilling the latter for conscience sake, under the direction of the highest, the only adequate motives. Then, the deficiency of ministers, under which the Church and the country are so greatly suffering, will no longer exist. The Christian school will be the nursery for good ministers, and good members of the Church on earth, and of the Church in heaven. Need I speak of the liberality in founding; of the piety and wisdom in arranging and conducting, and of the success which has attended such schools in nine of the Dioceses of our own Church—and among other denominations of Christians—*other* denominations, there are few of *them* indeed who are not before us, both in time and munificence, in this good work. It is but lately I read of one of their Colleges, for whose increased endowment even at this time of general embarrassment, seventy persons have pledged each \$300, in all \$21,000. Are there no members of our Church having a *like* spirit? Are there not many, with *ample* means? Are there *any*, who can be indifferent to, who will refuse to do what they can, for a purpose, which may involve the eternal welfare of their beloved children. Can we not raise for *our* enterprize a single thousand dollars? May he from whom alone cometh all good thoughts and purposes, put it into your hearts to give us your *assistance* (in this work which you cannot but approve) and bring it to a happy consummation for the sake of his blessed Son.

FOR THE GOSPEL MESSENGER.

APPENDIX TO ANOTHER SERMON.

It is not irrelevant to our present subject to make a few remarks on the deplorable neglect of religious training and teaching in our Schools, Academies and Colleges. I say *neglect*, for in some of them, no prayer is heard—no bible is seen—not a single lesson has reference to the immortal principle of man—to the life beyond the grave—to the preparation for death, judgment and eternity—and in very few, if any, is there any thing like a course of systematic instruction in the doctrines and duties of our holy religion—in the *knowledge which is unto salvation*. In *which* of them is the pupil controled, guided, and stimulated by the powerful instrument of Christian motives—by an earnest and constant appeal to the duty which rests upon him as a creature of God having moral accountability?

What is the amount of Christian instruction in our higher seminaries, with scarce an exception? The evidences of the truth of Christianity—Paley, or some like work, and perhaps Butler's Analogy. Not a word

of faith and practice—of what Christianity in fact *is*—what it teaches, what it requires man to believe and to do, what it threatens, what it promises—not a word of the redemption by Jesus Christ—of the means of grace—of the hope of glory—of the Church which is the pillar and ground of the truth—which is the gate of heaven. Christians, Churchmen, Parents, Guardians, Sponsors, Patriots, Philanthropists, ought these things so to be? You are aware how often, how earnestly this subject was pressed on the attention of the members of our Church in this Diocese by our late beloved and respected Bishop, and by the Convention at his instance. It is not necessary to dwell on it now, as it may be expected to be brought before you by your worthy Rector.



FOR THE GOSPEL MESSENGER.

SUNDAY SCHOOLS—THEIR TRUE POSITION.

Sunday Schools are excellent, but liable to two abuses, in an especial manner.

I. Interference with the parental school. The best Sunday school teacher can never be so good as the *parents* might be, for they are, 1. Divinely appointed teachers. 2. Most interested in the work. 3. Most acceptable to the scholars. 4. Most successful. Who does not remember some lessons of his father and mother, and whose lessons besides, does he so well remember? Now if the Sunday school encourages the indolence of parents, and they are led by it to neglect teaching themselves, it is an evil. As an auxiliary it is valuable, but as the school, standing in the place of the parental school, and as it were abolishing the former, it is an evil, because it supersedes a school founded by divine wisdom to which God's promises belong—which has the most zealous, acceptable, and as all experience shows, successful teachers.

II. Interference with the pastoral school. The Ministers of Christ are, 1. Divinely appointed teachers. 2. Have been duly prepared for the work. 3. God has promised to be "with them." 4. The great majority of converts, and of the best improved have come out of this school. Now if the Sunday school causes the pastoral school to be not used, or less attended to, by the pastors, it is an evil. We know for example that some parents say there is no occasion to send their children to the catechisings by their pastor in the Church because they go to the Sunday school. But this is the *difference*. In the latter the teachers are Laymen. In the former Clergymen, that is, divinely appointed teachers. Suppose a parent to say there is no need to have my child baptized for he goes to Sunday school. You would say of course he is wrong. But why should he be baptized? It is part of God's plan, for his religious education and God is wiser than man. Baptism, catechising, confirmation, prayer and sermons, and the scripture lessons in the Church, are all parts of the system of God's school. This is the *best* school because God is its founder. The Sunday school is an auxiliary and so far good, but do not let the second supplant the first, and act as if you thought man wiser than God.

Your Minister comes to see you. He inquires after the children. You go out to bring them in, but some one meets you and says no mat-

ter, they go to Sunday school, and learn all that is good there, and you do as he says. Now this is wrong. This is making the Sunday school too important. Your Ministers are sent to you by God. You ought to welcome them not for yourselves only, but for your little ones also. A word in season to them may make a deep impression. I dare say some of you remember good advice or reproof given you in childhood by one of God's ministers. Your children should be acquainted with their pastors, and in their society as often as conveniently they can be. Now if because you have the Sunday school you think their being advised by their ministers is no consequence, you overrate the Sunday school: you disparage the pastoral school. The latter was instituted by God himself. Will you obey God rather than man? Then you will not let the Sunday school supersede the pastoral. This you will use, and the other also and chiefly. You will send your children to the Sunday school, but more particularly to public catechisings by the Minister in the Church. You will teach them to love their teachers—those kind friends to whom they are so largely indebted, but more especially you will encourage them to love their Ministers, because it is God's command that all, yes old and young, sheep and lambs, should "esteem very highly in love" "those who watch for their souls as they that must give account."

Again. Suppose a Minister was to say *I* will give up catechising now there is a Sunday school, that would be wrong, for the reason before given, viz. his teaching is God's special instrument for doing good to men's souls. Here is *another* case where the Sunday school would do an injury.

Suppose the Minister was to say—the Sunday school is so well managed by those brothers and sisters, that there is no occasion for me to take any part in it—the machine is well built, and well managed, and will go on well enough without me. He would do wrong, for the lambs are committed to *him*, and though he may lawfully and usefully employ assistants, yet he is the shepherd, under the chief our Lord.

Once more, suppose the Minister to say—these kind Sunday school teachers visit the children so regularly, talk to them so scripturally and usefully, that I need not go. I now have more time to be in my study; to converse with the grown people—to go about preaching, he does wrong, for God has appointed him not only a preacher, but a pastor, and a pastor not only of sheep but of lambs, and though he is to give attention to reading, and to endeavor to grow in knowledge, he has also active duties. He is to go from house to house doing good to all ages and classes.

These hints will sufficiently explain what is intended when it is said the Sunday school ought not to interfere with the parental and pastoral. All are useful. The two latter eminently so. The proper province of the Sunday school teacher is to help, nothing more, the parent and the Minister. He or she is an assistant to the home school in which the parents are the teachers, and to the Church school of which the pastors are the masters.

Let all things be done in order. Let the divine arrangements on the all-important subject of education be closely adhered to. If the Sunday school keeps in its proper sphere, it will be a blessing. It will impart

light, and joy, and strength. If it leaves its sphere, nothing but confusion and mischief can ensue. It will encourage ungodly and careless parents and guardians. It will make children neglect and disparage their parents. It will tempt Laymen to intrude on the sacred office—and open all the evils of Lay preaching. It will change the whole character of our Church. The grand distinction between Ministers and Laymen will be lost sight of. Sunday school prayers will be preferred to our uncomparable Liturgy. An imperfect, if not an erroneous theology will be taught our children, the rising hope of the Church. But I will not dwell on this melancholy picture. Our beloved friends will not, I trust, permit it to become a true likeness. They will watch, guide, control it, and effectually prevent its interfering in the least with the assigned province of the parent—the master, (who holds a sort of parental relation) and the Minister—and render it (being properly limited) a most useful auxiliary to domestic and ministerial education, and a blessing to the children—to their families, to the Church of God, and to society at large.

P. M.



FOR THE GOSPEL MESSENGER.

EXTRACT FROM A SERMON FOR THE LATE FAST.

TEXT—LUKE XII. 40.

“Of the worthy subject before us, we learn that it was his uniform custom nightly before he retired to rest, to read some portion of the scriptures. At first, we are told, from a sense of duty, and afterwards not more from a sense of duty, than of pleasure and profit. Hence we are encouraged in the comfortable belief, that his was no death-bed repentance, or that he had not unwisely put off preparation to meet his God unto the last moment. May we not point you to this distinguished example, and bid you imitate him, whose delight, like the Royal Psalmist's, was in the law of the Lord, and in his law did he meditate. Make it, we pray you, your study and delight day by day continually. Let no morning or evening pass away, without having found you sometime engaged in serious perusal of its profitable pages, for the word of God is well described as “quick and powerful, and sharper than any two-edged sword,” whereby you shall be enabled to withstand your adversary the Devil in the evil day of temptation, and whereby you may fight the good fight of faith, and come off victorious. It will equip you thus ably for the service of God in the world, and when the time of your dissolution draweth near, it will disarm for you, the monarch of the grave of his terrors, and be your comfort and support, as you pass forth to the “valley of the shadow of death.” It will prepare you to meet joyfully your final summons, at whatsoever hour it may please your Lord to call you hence. We learn once more, that it was with the illustrious deceased a matter of sincere regret, that he had never complied with the dying injunction of his Lord and Master, “Do this in remembrance of me.” Why he had deferred it, or what were his particular scruples on the subject, we are not informed. It may be of use to us to know, however, that he regretted the circumstance, and did so express himself with his dying lips. It may admonish us to take heed, good heed, “lest we, by

withdrawing ourselves from this holy supper should provoke God's indignation against us." It may prevail with us to the giving all diligence to, fit and prepare ourselves for this "bounden service." Let us hence be induced to look more closely and seriously into the nature and importance of this sacrament of Christ's Church, and to the "searching and examining our consciences," that so we may in due season "come holy and clean to such a heavenly feast in the marriage garment required by God in Holy Scripture; and be received as worthy partakers of that holy table." In fine, let us henceforth, as the best and most excellent improvement which we can draw from this instructive lesson concerning the vanity of all men, see the necessity, the urgent necessity of having, as our Saviour commands "our loins girded about, and our lights burning, and being like unto men that wait continually for the coming of their Lord; that whensoever he cometh and knocketh, whether it be in the second, or third watch," we may open unto him immediately. "Blessed are those servants, whom the Lord when he cometh shall find so watching."

NOTICES OF NEW PUBLICATIONS.

A Discourse Concerning Prayer, and the frequenting Daily Public Prayers. By Symon Patrick, D. D. sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A. Rect. of Elford, and Chaplain to the Lord Bp. of Oxford, N. Y. 1841.—Bishop Patrick's Commentary on the Old Testament, we presume no Churchman will deny, is an unrivalled work, and the Clergy in particular who have been so much assisted, and it may be added, comforted by him, for surely it is a great comfort to have difficulties in scripture settled, are prepared to welcome any thing from his judicious, well stored, pious mind. When it is recollected that he was one of the reviewers at the revolution, of our incomparable liturgy, we are disposed to regard him as authority on the subject of the work before us—for who among mortals can better counsel as to the when, the where, the how, the topics, the language, and above all the temper of prayer than he who, in ever so small a degree, may be regarded as one of the authors of that "form of sound words" which it is our privilege to possess. It is time that devotional books by ministers of our own Church should be reprinted or written; for our manuals of prayer and meditation, and where in any language can we find better, are gradually becoming superseded by the republications and productions of non-Episcopalians, which if they do not insinuate error, keep important truths out of view, and to say the least, are not one jot more elevated in their tone than Wilson, Scougal, Hicks—the New Week's Preparation, "the New Manual," and many others by Churchmen.

In the Editor's preface it is remarked "as the *daily* service enjoined by the Church has been discontinued, men have grown indifferent to the blessings of *social* worship,—have thought more of themselves as individuals,—and less of the blessings and privileges of Church membership; the houses of God have been more and more neglected; constantly recurring opportunities of prayer and praise are not rarely spoken of as a

burden and bondage; and they are few in number who can really enter into the feelings of Holy David as he exclaims, "O how amiable are thy dwellings, thou Lord of hosts! My soul hath a *desire* and *longing* to enter into the Courts of the Lord. Blessed are they that dwell in thine house!"—Ps. lxxxiv. 1, 2, 4." * * "One great error of a former age was, that the neglect of ordinances was spoken of as though it were a sin of the people *only*; but surely we of the clergy ought not to have closed our Churches because there were no congregations. "If our people," said Bishop Fell, long ago, "be negligent, *we* are the more obliged to industry; if *they* are devout, *we* ought to be more zealous; if *they* are licentious, *we* ought to be more exemplary, nor let any man say, the people will not be prevailed upon. How know we what will be hereafter? They who resisted one attempt, may yield unto another; or if they yield not to a single instance, they may to many, and more pressing." Certainly all recent experience goes to prove that wherever sound Church-principles are set before the people, and opportunities are offered, they are not slow to avail themselves of them.

Now such sound principles with respect to prayer, public and private,—are exhibited plainly, forcibly and convincingly, in Bishop Patrick's Treatise, and for this cause it is now reprinted."

If we were to print all the passages which are adapted to recommend this book, and to benefit our readers, we should fill up this number of the Gospel Messenger. Let the reader of the following, name if he can any argument for the duty here considered, more comprehensive, discriminating and conclusive. And be he Churchman or not, he can not but be obliged to us for the instruction, the monition and the satisfaction with which this quotation, (and he will not think it too long,) will furnish him. "I take it to be very remarkable, that there is no kind of Prayer whereof we have not an example in our Christ. Of secret Prayer we read Luke v. 16, where it is said, "he withdrew Himself into the wilderness, and prayed:" spent that retirement from company and other employments, in thoughts of God, and acknowledgments of the honor He had done Him, and in Prayer for His constant presence with Him. Of *private* Prayer with His disciples, that passage seems to be meant, Luke ix. 18. "And it came to pass, as He was alone praying, His disciples were with Him: and he asked them, saying, whom say the people that I am?" i. e. in His retirement from the multitude, attended only by His disciples, He first prayed, and then began, by way of inquiry and asking questions, to instruct them in His religion. As for public Prayer, we read often of His going into the temple, the house of prayer at Jerusalem, and of His frequenting the synagogues, which were places for religious assemblies all over the country.

We read also how He prayed for others, as well as for Himself. For Peter, Luke xxii. 31, that "his faith might not fail:" for all His apostles, that His "joy might be fulfilled in them," and that God would keep them from the evil of the world," and that "they might be sanctified through the truth." John xvii. 13, 15, 19. For His whole church, "that they may all be one, as He and the Father are one," ver. 21. And on the cross He prayed for His bitterest enemies, as before for His friends, Luke xxiii. 34. And after all we read, that it was His custom,

thus to pray to God, Luke xxii. 39. "And He came out, and went as He was wont, to the Mount of Olives, and His disciples also followed Him: and when He was at the place, He said unto them, Pray, that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and He kneeled down and prayed, saying, Father, if thou be willing," &c.

And as He prayed so He gave thanks; particularly at the raising of Lazarus out of his grave, John xi. 41. And He acknowledged and praised God, for revealing His will, not to the wise and prudent, but unto babes; whom He employed to be the ministers of the gospel of His kingdom, Matt. xi. 25.

And as we have examples in Him of all sorts of Prayer, so it is further observable, that He has left us the like examples of the times and of the manner of Prayer.

For *times* of Prayer; we read in Mark i. 35, of His *morning* Prayer. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and prayed." And in Mark vi. we read of His *evening* Prayer: for when the day was far spent, (ver. 35.) He fed a great multitude miraculously, and then constrained his disciples to go into the ship, while He sent away the people; which being done, "He departed into a mountain to pray," ver. 46, 47. He prayed also at *meals*, as we find ver. 41, of that chapter: when he had taken the loaves and fishes, "He looked up to heaven, and blessed," (or gave thanks,) John vi. 11, for those good things which the bounty of God bestows for the food of mankind. And lastly, we read of *extraordinary* Prayer, where a special occasion required it; for just before He ordained His twelve apostles, "He went into a mountain to pray, and continued all night in prayer to God." Luke vi. 12, 13.

As for the *manner*, we find He did it with all fervour, with strong cries, saith the apostle, (Heb. v. 7,) where he adds tears also, as an argument of His great piety. Secondly, with perfect *submission*; as we find when He prayed for the removal of the bitter cup, which nature very much desired; but He asks with this humble resignation of Himself to God, "Nevertheless, not My will, but thine be done;" (Luke xxii. 42.) Not what I will, but what Thou wilt;" (Mark xiv. 38.) Thirdly, with all *due reverence and devotion*; for we read there, that "He kneeled down and prayed," (Luke xxii. 41,) and "being in an agony, He prayed more earnestly," (ver. 44,) and with greater expressions of reverence, for "He fell on his face," as the manner was in great distresses, (Matt. xxvi. 39.) And lastly, with *frequent and repeated importunities*: for He prayed three times for the same thing, with the same submission, and in the very same words also. And more than all this, He prayed even for that, which He was sure God would bestow upon him, because He having also possessed it as He was God, knew it was designed for Him, as He was man, in God's eternal decree; I mean, His glorious preferment into the heavens, to sit down at the right hand of the Majesty on high. For which He "lift up His eyes unto heaven, and said, Father, the hour is come; glorify Thy Son, that thy son may glorify Thee:" John xvii. 1, and again, ver. 5,— "And now, O Father, glorify Thou Me, with Thy own self; with the glory which I had with Thee before the world was." Lay all these things together, and they will teach those that consider

them, both the weightiness, and the great dignity, as well as the necessity of this duty. Unto which, who can choose but be awakened, when he sees the Son of God so industrious, so unwearied in it? For if Jesus prayed, as *Origen* argues, and prayed not in vain, but obtained what he asked, and without prayer could not, we may well think, obtain it, which of us can be so negligent as not to pray?

For to what end can we think was all this done by Him, but to shew us the obligations of human nature; and to make us sensible of our dependence on God; and that we can have nothing without His will, and that it is absolutely necessary our wills should be wholly regulated by His? He did not all this barely to give us an example; but to demonstrate and make us know, that no man, though never so perfect, can live to God, without praying to Him."

We should make other extracts, if we did not hope that the book will be generally purchased and used.

Matthew and Francis Preston, or the benefit of Scriptural Instruction illustrated, in the case of two beloved sons. By Matthew Morris Preston, M. A., Vicar of Cheshunt, late Fellow of Trinity College, Cambridge, 1841.—The obligation and the advantages of early initiating the young in the truths and precepts of our holy religion, and accustoming them to the use of their bible are set forth in this little book, not so fully or so eloquently as they might be, but still sufficiently to place those important points beyond the reach of cavil. We have here examples enforcing "the benefit of scriptural instruction" in the life and death of two youths. The pious father remarks "the chief means to be employed, along with other subordinate means, is, careful instruction from the word of God—the Holy Scriptures. It was the means chiefly enjoined on the Israelites of old, to be carefully used in the education of their children." * * "It was the neglect of this means that brought them, from generation to generation, under awful marks of the divine displeasure; and which finally caused them to fill up the measure of their iniquity, by crucifying Him of whom their Scriptures did testify—the Lord of Life and Glory. It was the neglect of this means, mainly, that caused the great declension in religion, in our own country, which took place during the last, and part of the preceding centuries; and from which we are now very partially recovered;—the neglect both of domestic instruction and of public catechising in the Scriptures, and what is immediately derived from the Scriptures. And to this means, in combination with the preaching of the word of God and the administration of the sacraments, must we mainly look, not only for promoting the salvation of the present and of future generations, but even for securing the invaluable institutions of our own country, and for perpetuating the moral and physical strength of our population. The substitution of 'intellectual,' as they call it, for *Scriptural* instruction, which some Philosophers (falsely so called) would recommend as a cure for the degraded and immortal state of a large portion of our population, would only show, more and more clearly, what has been sufficiently made manifest—how utterly powerless is every thing but religious principle, derived from the Scriptures directly or indirectly (and the more directly the better,) to restrain the violence of the passions, and to correct the evil propensities of the

heart of man." His plan was as follows: "first, beginning with the easiest parts—the Narratives and Histories of the Old and New Testaments; and the Miracles and Parables, and the simple, though divinely sublime discourses of our Lord: and then proceeding to the more difficult parts. By committing to memory a small portion every morning, he had learned through, and that more than once, the greater part of the New Testament, besides the Psalms, Proverbs, and many of the Prophetical parts of the Old Testament. He had also been employed, on the Sundays, in collecting, and committing to memory, passages of Scripture on particular subjects; such as, the omnipresence, omniscience, omnipotence, justice, and goodness of God; those respecting particular Christian graces and duties; the prophecies relating to our Lord Jesus Christ, and to the Israelites; and the other more remarkable prophecies which have been fulfilled, such as those relating to Babylon, Tyre, Ninevah, &c." What was the result of this careful parental scriptural training? "His love for the word of God—of which he had committed to memory large portions, and with perfect accuracy—was remarkable. He usually rose early; yet, besides the small portions of Scripture which he was required to have ready for repetition previously to the commencement of his morning studies, he was frequently engaged in the diligent reading of his Bible, before he was permitted to rise from his bed. I mention this diligent—and, I believe I may truly add, *prayerful*—reading of the Scriptures; because, in his case especially, I think it was the most efficacious of the means used by the Spirit of God for giving to him a right understanding and love of divine truth." * * "His father's prayers, that he might be early made meet for the inheritance of the Saints, have been fulfilled, in a manner that should encourage every Christian parent." * * "He called to me, 'Papa, come to your place again; put your arm all its length under me. I want to pass from your bosom to my rest in heaven.' 'My dear boy,' said I, 'the everlasting arms are underneath you—the eternal God is with you.' Mention was made of the crown which awaited the redeemed in heaven. 'What,' I asked, 'will you do with your crown, when you receive it?' He instantly joined his hands; and then, throwing them forward with energy, replied, 'cast it before the Throne, and sing His boundless praise.'" * * "That the exhibition of Christian character, and the state of preparation for death, of the young Christian who called me father, were the effect of *means* appointed by the all-wise God, and blessed by the effectual working of his Holy Spirit conspiring with them, there is, I think, good reason to believe." This statement will gladden the heart of every Christian:—"I appeal with confidence to the actual state of our Universities, especially that with which I am best acquainted; in which there never before was so much of Scriptural knowledge, and never such vigor and successful prosecution of manly and scientific pursuits."

But we are especially pleased with the sound principles, (oh that they were universally recognized,) set forth in the "introduction" by our Sunday School Union:—"Parents, Sponsors, Sunday School and Parish School Teachers. These, in conjunction with, and under the supervision of their respective Parish Ministers and Bishops, are the agents of Chris-

tian education; the Bible and the Prayer Book are the Text Books.”
 * * “May the God of the Bible, in these times of confusion and of ecclesiastical re-adjustment, inspire his people with a more sacred and obedient reverence for the inspired volume—may he infuse into them more and more of the Bible-honoring spirit of the Prayer-Book, causing us ever to bear in mind that both ‘the Spirit and the Bride say’ to all, young and old, who would know the truth and be made wise unto salvation, ‘search the Scriptures.’”

Rayner's Edition of the Book of Common Prayer, New-York, 1841.—It is stated in some one of our periodicals, that this edition has been very carefully examined, and is remarkably accurate, being *even more so* than another edition which has been deemed entirely free from important misprints. As to this point, we of course cannot speak of our own knowledge—but as to the beauty of the binding, the type, and the engravings, it is only necessary to have eyes to be able to pronounce that it is a creditable specimen of the American press. We have seen no prayer book of the same size (duodecimo) which can bear comparison in its finished appearance with this. The publishers have been liberal in making gifts of their book. We owe them thanks for their kind remembrance of us, but still we are sure we are impartial in admiring and recommending their book. The engravings are on these most appropriate subjects, and are both instructive and affecting, viz: the nativity—Christ breaking the bread—his agony—crucifixion and ascension. The Psalmist, with his harp and angels listening to him, is the appropriate picture in the Psalter. The publishers say “it has been printed from new stereotype plates, on superfine paper with appropriate embellishments, and we have spared no pains and expense to render the book worthy of the patronage of the Clergy and Laity of the Church.”

SELECTIONS.

FOR THE GOSPEL MESSENGER.

Messrs. Editors.—I would respectfully ask a place in your columns for the following extract, from an admirable and seasonable treatise recently published, entitled “Baptismal Obligations, or the Duties and Responsibilities of God-Parents, and Baptized Persons;” by the Rev. Wm. M. Jackson, of the Diocese of Virginia.

This volume supplies a desideratum which has long been needed, viz. a “short and simple treatise, setting forth the nature, design and privileges, but more especially the obligations of the Baptismal Sacrament.” We hail its appearance at this time when the subject of Christian education is exciting some attention amongst us, as peculiarly seasonable, and we trust it will be extensively read, and thus aid in disseminating correct views on this all-important subject, for even “among those who do bring

their children" to this holy rite, "how much is yet to be learned and felt of the spiritual character of the sacrament; and that faith, and prayer, and earnestness of soul, are as much to be exercised in connexion with the outward sign of baptism, as when we are receiving the signs of the body and blood of Christ."*

The duties and obligations of sponsors are explained and enforced with the affectionate and serious earnestness of one alive to the solemn responsibilities of this most important office, and it is with the hope of inducing some who hold this situation, and have never seriously considered the subject, to read the work, that we have furnished the subjoined extract:

J K. S.

THE OBLIGATIONS OF SPONSORS TO THEIR GOD-CHILDREN.

Not the least interesting of the obligations which enforce the duties of your sponsorial office, are those derived from your peculiar relationship to the young member of the Church. As his surety, pledged for the satisfaction of his sacramental vow, you are released, it is true, so soon as he shall "come of age to take it upon himself;" but then there are other claims which he has upon you—claims unimpaired by ripening years, so fully does the Church confide in the efficacy of early religious training; so powerful does she deem the influence which may be brought to bear upon the young and tender heart, that she demands, and with reason too, a pledge of the sponsor—that his god-child *shall*, at the proper age, ratify and confirm the promise of his baptism. The fault is the sponsors, should the child refuse to do so; if not the case is a singular one. Then we ask if it be not a shameful trifling with the pledge, the voluntary pledge of your suretiship; to neglect any means for bringing your god-child to that happy resolve? Standing chargeable with any such neglect, a large share of the responsibility, should the baptismal vows be unconfirmed, must rest upon yourself; but, exculpated from that charge, your responsibility ceases, when the child shall come of age to take it upon himself. This is a personal consideration, one which intimately and seriously concerns yourself; but there are others which concern your god-child, not to be overlooked.

You have brought him into an engagement, which must obligate him to become an avowed follower of Christ, so soon as he shall arrive at years of discretion. By performing your sponsorial duties you may move some of the greatest obstacles in his way; may win him over to the admiration of religion; may enlighten his mind with the rays of gospel truth, and bend his young heart in the proper direction. You bore him in your arms to the sacred font, there to be made a Christian, and "a child of God;" and in so doing, signified not only your desire, but your determination that he should be so far as your influence, by the grace of the Holy Spirit could avail, do all that a Christian ought to do, and be all that a Christian, and a child of God ought to be.

* Bishop McIlvaine.

You have greatly increased the responsibilities of this child. In the same proportion should your diligence, and your exertions, in promoting his spiritual welfare, be increased.

You have laid upon him in the most solemn manner, the most holy vows; and this thing was not done in a corner. O then if your own act and deed have so greatly enhanced his obligations to lead a holy life, is it not your bounden duty to see, that all needful instruction be imparted; that every thing tending to check the growth of sin in his heart, be brought to bear upon his conscience, and that every thing, favorable to the culture of true religion in the breast be brought to exert its influence upon him? Think you, the Church of Christ like her great head, ever tender towards her little children, would have permitted you to bring that child under such a solemn promise, if she had not supposed that you would have done your duty?

The Church of Christ—the witnesses—the minister who performed the ordinance, and each person of the Holy Trinity, must all appear against you, if unfaithful, charging you with most cruel neglect. Will you then be unfaithful? O can you longer trifle with the soul entrusted to your care? Alas! that he was ever borne in your arms to the sacred font! The very first time that he crossed the threshold of the house of God, and was seen in his holy temple, was, when you, his parent, or his friend, solemnly professed, what you never intended to perform! What can be expected of such a child; what, when the mockery of heaven, and contempt thrown upon this holy sacrament, attends his first introduction in the house of God, and into the Church of Christ; what but that he should “lead the rest of his life according to this beginning?”

O then ye tender parents! what exertions will you spare! what means will you leave untried, at all calculated, to secure the ratification of the baptismal vow for your children? God will not, no, cannot perform his part of the engagement, unless your children perform theirs, and how much does that depend upon yourselves. Neither his faithfulness, nor his truth; neither his justice, nor his mercy; neither the honor of his government, nor the compact itself, calls upon him to become their Saviour, and their God, unless they confirm the vow, given in their name at their baptism. How much does it depend upon yourself, whether they confirm it or not. The heart of that child must be awfully depraved, which could resist the mild, but powerful coercion of tender instruction, affectionate entreaty, and parental example, and all assisted by the grace of God imparted in answer to fervent prayer. Has your child attained to man's estate, and refused to ratify his sacramental vows? Pause, ere you attach to him any blame. A little reflection may peradventure, fix conviction upon your mind, that much of the blame is to be laid at your own door; that your lamentations over his ungodliness, ought rather to be converted into tears for your own neglect. Have you employed all the means of which we have spoken to impress upon his young mind a deep and realizing sense of his baptismal responsibilities? Have you made him feel the deep solemnity of his vow, and the necessity of confirming it? Have you carefully warded off every thing prejudicial to the attainment of that end?*

* * The remainder of this “Selection” made by a correspondent, we are obliged to omit for want of room.

JUSTIFICATION.

From the Banner of the Cross.

Solomon says, "In the multitude of counsellors there is safety." If so, every one who seeks the safety of the Church, however humble his station, is not only at liberty, but he is in duty bound to give counsel wherein he thinks that it is needed. At this present time there is an exciting controversy on the subject of *Justification*. An important doctrine all confess, but like many other topics admitting of a great diversity of exhibitions, according as it is viewed in different aspects by different persons.

I will take the liberty to counsel those who undertake to write and publish upon this subject, to be sure that they "understand what they say, and know whereof they affirm." It is not every one who thinks himself qualified to edify the Church upon the subject of Justification, who is so qualified; as the multitudinous disputes upon this point prove. One thinks that he is justified by *faith only*, and holds this tenet in such wise as to exclude *works* in every supposable sense, as if there could be no possible consistency in believing that we are justified both by *faith* and *works*. Another flies to the opposite extreme, and asserts that we are justified by *works*, i. e., by our own "inherent righteousness," and will not allow that we are justified by *faith alone*. The first hears the declaration of St. Paul in his Epistle to the Romans: "We conclude that a man is justified by faith without the deeds of the law," and shutting his ears to every thing else, runs up and down in the Church, proclaiming justification by faith alone. The last gives no heed to St. Paul's declaration, but has received the full impression of what St. James says: "Ye see then how that by works a man is justified and not by faith only." In his opinion, to talk of Justification by faith is very dangerous, and to deny that we are justified by works, little else than heresy. Such are substantially the attitudes assumed by many who occupy the responsible position of religious teachers, and by their zealous labors the Church is distracted and divided into parties, without cause. The truth is, persons such as I have supposed, who see only one side of a subject, and have not patience to look at the others, or whose mental powers are not sufficiently comprehensive to take in the diverging ranges of a complete doctrine, are unfit for teachers, and can do little else than distract the minds of their brethren. I have been frequently reminded of late of the well-known story of the two ancient knights in armor, who, coming in opposite directions, met at a place where a beautiful shield was erected by the side of the highway. They halted, one on this side, the other on that side, and immediately began to descant upon the beauties of the shield. Unfortunately they differed about its color, a very important particular it must be admitted, and one about which it may seem strange that there could be two opinions. One asserted that it was azure, the other denied, and as positively asserted that it was crimson. From words they proceeded to blows, nor was either party satisfied until they had broken a lance, and endangered one another's lives. When the controversy ended, and they came to examine the shield more closely, to their surprise they found that they were both right, and both wrong. The shield was azure on one side and crimson on the other. Just so it seems to me it is with those ecclesiastical knights' errant, who are per-

petually disputing about justification by faith and justification by works. They are both right, and both wrong. The one is right in maintaining that we are "justified by faith without the deeds of the law,"—and the other is right in holding that "by works a man is justified, and not by faith only." A third person sees the subject in another aspect, differing from both the former, and without being sufficiently guarded, and taking due care to qualify his expressions, asserts that we are justified by baptism. This is thought by some to be dreadful. The two former teachers and their disciples immediately shut their ears, and run away from the sound of such awful error. But this last is right too—and perhaps more so than either of the former.

The remedy for partial and imperfect observation, is patience, a meek and quiet spirit; and then if there be sufficient comprehensiveness of mind, in due time all three sides of the subject will be seen: and thus only will any one be fully qualified to say what is the doctrine of justification. That we are justified by *faith*, even Mr. Newman does not deny; he denies that faith is the *instrument* of justification. "The peculiar instrumentality of faith," is the tenet which he discusses in his lectures on Justification. "Our Church," says he, "considers it to be the sacrament of baptism, they consider it to be faith. These two views," he adds, "need not be, and have not always been opposed to one another. Baptism may be considered the instrument on God's part—faith on ours. Faith may receive what baptism conveys." A moment's consideration will convince any one of the substantial correctness of this distinction. What is faith? Faith is a saving grace whereby *we receive* the promises of God, through Jesus Christ, and rest our souls upon him for salvation. It is our act. What is justification? It is an act of God. "It is God who justifieth." The question occurs, is there any instrumentality outward and visible, ordained in the Church, whereby God doth *seal* and *pledge* to the believer this inestimable benefit? There certainly is—and that is baptism. That we are justified by faith, and that we are justified by works, and that we are justified by baptism, are three undeniable propositions no way inconsistent with one another, and only seeming to be so to those who can see the subject only in one aspect, or who refuse to take time to view it on all sides, before they set up for teachers of others. My counsel to all such brethren is, that they exercise a little more modesty and self-diffidence, before they condemn and anathematize one another.

April 20, 1841.

PHILOS.

WORLDLY PLEASURES.

From the Western Episcopal Observer.

There are but few Christians, whose minds have not, at one time or another, been perplexed with the question, "is this or that pleasure unlawful? It is not often that grace takes such strong hold upon the heart, and so sanctifies the affections, as at once to uproot all the appetites and desires: they commonly die a lingering death; the body of sin is crucified, not struck as with the lightning's shaft. Such an inquiry usually characterizes young Christians, who have but the understanding and

thought of children, and are not yet become men in Christ. As they attain the stature of men, they put away worldly pleasures with as much ease as a man puts away the toys of his boyhood. They have no more desire to return to the beggarly elements of the world; they have drawn enjoyments from a higher, purer source, and cannot be deceived by "waters that are not sure." Still, this is a question that may be mooted, and it requires an answer, at least a guide which may direct the young and inexperienced mind, and those who by reason of remissness, have need to be taught which are the first principles of the gospel of Christ. It is not our design to discuss the various pleasures denominated worldly, but to lay down certain rules which will be easy of application to the theatre, the ball, the race, the party, and others of their kind.

The Christian should avoid such pleasures or recreations as are expensive; because it is an appropriation of property to purposes for which Providence never designed it. Our property is not our own; it was God's originally and by right; we are but stewards, and must give an account of the manner in which we have employed that intrusted to us. But how can we do it with joy, if our own gratification has been consulted more than God's glory? How, if the lust of the flesh, the lust of the eye, and pride of life have been more cared for than the bodies of the hungry and the naked, and the souls of the perishing? Places and assemblages which require much to be expended on dress and useless ornaments—entertainments to please the appetite, or gratify pride, perhaps at the expense of honesty and economy, certainly of Christian benevolence, cannot be suitable for one who has presented soul and body, and substance, "to be a reasonable, holy, and living sacrifice unto God."

Pleasure, purchased at the price of honesty, economy, or benevolence, is purchased too dearly. We would not, for ten thousand ages of worldly joy, have one fellow creature rise against us in the judgment, whose just right had been withheld, or who perished from hunger or cold, or above all, whose soul was lost, through our extravagant expenditure on some wordly gratification. It would prove any man to be a lover of pleasure more than of God.

Such as consume much time should be avoided. This rule forbids all those pleasures which require much time in preparation, much in the enjoyment, and much to renew the body and mind afterward. It forbids such as make an inroad upon the high and holy duties of family worship, and sweet communing with God. The question is not whether the Christian may ever intermit these duties, but whether he ever will deliberately plunge into that which of necessity cuts him off from those high privileges. It requires that lawful pleasure and intercourse with society be circumscribed within proper hours, as well as within proper limits; that is, we may not turn night into day; we may not trespass on hours of rest any more than on hours of business or devotion. That which may be very right from six to nine o'clock, may be very improper from nine to twelve, because it makes an inroad upon the order of families, and deranges domestic and private duties for at least two days.

To our former rule some may reply, that they have money enough to pay their debts, provide for their families, and to give away. But none can say that they have time to waste. We have but just enough for our

business, our souls and our God. Time, like the manna, is given to every one according to his necessity. He who has but little allotted him, has just enough for the great purposes of his existence, and he who has much has nothing over. He who employs time, neither for the health of his body, nor the improvement of his intellect, nor for the good of his or other's souls, nor the glory of God; neither redeems it, nor numbers his days and hours wisely. Better, far better, to meet legions of evil spirits than the ghosts of murdered hours. Any mind can determine of any pleasure, whether it falls in with this rule, and whether it answers directly or indirectly the great ends of our existence.

Those places and pursuits which people of the world recommend to dissipate seriousness ought to be avoided. The irreligious are excellent judges in this matter. They know what is opposed to religion; hence if one of their acquaintance becomes seriously impressed, they have their prescription ready, for that which they ascribe a malady. And let their advice be followed, it never fails to produce the desired effect. First it superinduces forgetfulness of God and eternity—presently indifference ensues—indifference grows into disgust, and so the individual, who appeared like a tree richly laden with blossoms, is blasted with the mildew of worldly amusements; becomes barren and unfruitful, and is exposed to the curse, the axe and the fire.

That which our own experience has shown to be inimical to a high degree of spirituality, must be shunned. Indiscriminate and protracted mingling with gay, worldly company, invariably dissipates the thoughts and throws them into such chaotic confusion, that it becomes morally impossible to gather and centre them again to the point where our thoughts and affections should ever tend. If any of our Christian, or mere serious readers, have ever entered deliberately into a worldly course, let their own experience tell whether they may safely venture that crime again. We ask them whether in the anticipation—in the enjoyment, or in the retrospect, they felt as a Christian would desire to feel? Were those days marked by peculiar, nay ordinary attention to their closet, their Bible and their God? Was the next Sabbath a comfortable one? On the next sacramental day, did their hearts burn within them? Did it not cost them many a dull hour, ere they renewed their accustomed spiritual enjoyment? We need no other proof to convince us that such conformity to the world is unlawful. "If any kind of food were found by experiment to be injurious to the constitution, would it not be your duty to avoid that species of aliment, even though the whole College of Physicians had declared that they could find no unwholesome properties in it?" How much more does it become our duty to avoid all those pleasures which are detrimental to the health of the soul, though all men should unite in pronouncing them innocent.

Pleasures contrary to the spirit and tenor of the Scriptures are to be avoided. Without specifying every particular pursuit, the word of God is sufficiently plain in its prohibitions to guide any candid and reflecting mind. It is not difficult, unless the mind be led captive by the passions, to determine what is "conformity with the world," and what are the "unfruitful works of darkness," and the "revellings, which are among the works of the flesh;" and what has the "appearance of evil; all which it is the Christian's duty to avoid, to refrain from. ***

EXTRACTS OF LETTERS TO BISHOP H. U. ONDERDONK.

Will you permit me here to add my own humble testimonial to that of Mr. Rassam, with regard to the value of your first tract entitled *Episcopacy tested by Scripture*, and your subsequent writings in its defence. I do this with the greater propriety, since I am indebted to the first mentioned treatise for my own convictions of the superior claims of the Episcopal Church and of the scriptural authority of its ministry. I was at the time at the seminary in Andover, preparing for the Presbyterian (Congregational) ministry. An excellent friend, the Rev. Mr. Kaufman, of Charleston, S. C., now gone to his rest, had read your treatise and been convinced by it. Being on the most intimate terms of friendship with him, I endeavored to resist his intention of entering the Episcopal Church, when he put into my hands the same tract as his defence of the course which he was about to pursue. I read it and could not answer its reasoning. From an opposer I became a sincere inquirer. I read many other works on the same subject, and gave my undivided attention to it for weeks. But nothing else produced much impression upon my mind. The reason was to be found in the principles upon which I had been educated. Dissenters of all denominations, you know, profess to appeal *solely* to Scripture for their rule of faith and practice. Arguments from *tradition*, therefore, have little value in their eyes, and although it may sometimes be found that they enter the Episcopal Church from motives of expediency, it will, I think, in general, be found that their conviction of the obligatory claim of the Episcopacy is proportionate to the amount of *Scriptural* evidence to be found in its favor. Having myself been one of them, and understanding from my earliest years, their views, feelings and prejudices, with which I was myself most deeply imbued, I feel safe in saying that there are, for the reason just given, no other writings in our language with which I have met, so well adapted as your own to lead them into the Episcopal Church; and while I acknowledge my own obligations to you as the instrument in the hands of God of effecting a change which I shall never cease to contemplate with thankfulness and joy, my belief is that many more may be found who could make the same acknowledgment, and my prayer is that the number of them may be greatly increased. Permit me, therefore, Right Rev. and dear, sir, to subscribe myself, with much respect and esteem,

Very truly yours,

HORATIO SOUTHGATE.

Constantinople, Nov. 1, 1841.

Right Reverend Father in God:

I was uncommonly delighted to read the articles which your fatherly zeal excited you to write in defence of the Apostolic rights or Episcopacy, and in confutation of the vain and vague pretensions of the presumptuous writer against the "*Episcopacy tested by Scripture*." And I would only add, that the valor and genuine zeal which was displayed in those laborious articles, gave me great joy and animated my spirit. When I consider, that there are still unreached pillars supporting the Church of Christ, I feel very joyful. I wished very much that they were translated into the Arabic and Chaldean languages, for edifying and strengthening the shattered Church of the blessed Redeemer in the East.

CHRISTIAN RASSAM.

POETRY.

FOR THE GOSPEL MESSENGER.

"SEARCH THE SCRIPTURES."

Yea, search them, for in them thou'lt surely find,
 Knowledge, most precious, words of life and light;
 Wisdom surpassing all of human kind,
 And virtue, yielding the most pure delight.

Faith that will stand thee in the hour of death,
 Hope that will gild thy pathway to the tomb,
 And charity, that to thy latest breath,
 Will cheer thy heart—and all thy soul illumine.

Pure precepts, bright examples, there thou'lt find,
 Purest and brightest—for the Lord on high
 To frail mortality was even joined,
 To teach us how to live, and how to die.

Oh! may we prize such knowledge,—may we live
 To ponder o'er the precepts of our Lord,
 And fix them in our hearts, and glory give
 To Him who gave us His most precious word.

O. P.

From the Churchman.

ST. JOHN BAPTIST'S DAY, 1840.

It was a solemn *day for me*,
 This twenty-fourth of June,
 Eleven years ago—alas,
 That they have passed so soon!
 And often as it comes about
 I meditate thereon,
 And strive to follow as I may
 Christ's herald, good St. John!

It was a solemn *place for me*,
 That sanctuary old,
 Where still we after six score years
 The same high service hold;
 And still 'tis good amid the change
 That sweeps o'er all beside,
 To know that while those walls shall stand
 That service shall abide.

How many that were present then
 Sleep in their tombs below!
 How many to their distant ports
 Have gone as I now go!
 Of all the crowds that then were here,
 How few are left behind!
 And of that few, how fewer still,
 Who call that scene to mind!

To me it is as yesterday,—
 I see the whole proceed,
 The Bishop and the brotherhood,
 Who come to bid 'God speed'.

The holy altar, then withdrawn,
In its own deep recess,
Ere desk and pulpit crowded in
To make its honors less.

Oh it was not in mockery
That then I offered there,
In weakness, fear, and trembling tones,
The Institution prayer;
How often, as I've paced those aisles,
At sacred hours alone,
Have I recited o'er that prayer,
To God is truly known.

How little thought the Warden gray,
That aught but death the keys
Surrendered by his faithful hand,
Should ever wrest from these;
That ere this ancient fold should count
Their broken pledge, no sin,
Should part, for trifling cause, the bonds
Of God's own discipline!

Dear Church! as now that tender charge
I solemnly resign;
Some bleeding hearts will testify,
The fault has not been mine.
For who could hear thy heavenly chime
With gladder heart than I;
Who love thee with a fonder love,
Or in thy service die?

God raise thee up some faithful man,
More prompt to follow on,
In doctrine and in holy life,
Christ's herald, good St. John.
Give him all boldness to rebuke,
And skill thy griefs to cure,
And for his heavenly Master's sake,
All patience to endure.

W. C.]

RELIGIOUS INTELLIGENCE.

Fast Day recommended by the President.—It was observed in our city Churches, but not in all in the country, though in the greater number of these, we trust it was observed also. The gathering many people together on a week day in the country is generally impracticable, but might not a few beneficially for themselves, and even for the absent, assemble? And the promise, it will be recollected, is to the two or three gathered together *in the name of Christ*, that is, from Christian motives, for Christian ends.

Pinckney Lecture at St. Philip's Church.—It was delivered, on the 19th May, (having been postponed one week from the regular day,) by the Rector of St. John's, (Berkley.) In November last his subject was the greatness of God, and good use was made of the science of Entomology. Now it was the goodness of God which he interestingly

illustrated by adverting to the instincts and habits of several insects. The singing very happily corresponded with the discourse, being Psalm 81—3 last verses ; and Hymn 5th.

The Festival of the Ascension.—The prominence due to this festival, for it is one of the 5 chief festivals for which “proper prefaces” are provided in the communion office (and “proper psalms” in the daily services,) was not overlooked among us this year. At one of our Churches, there was divine service and a lecture, and the holy communion in the morning, and in the afternoon divine service—at another, there was divine service on the three days (called Rogation) preparatory for this festival, and at others, morning prayer on this “holy Thursday.”

Domestic and Foreign Missionary Society.—The Spirit of Missions for May, contains the correspondence of 13 Domestic Missionaries. A Lay-Missionary, Dr. J. Campbell, to be associated with Rev. Dr. Southgate, at Merdin, has been appointed. The amount received during the month, was for Domestic Missions \$2185—from South-Carolina \$433 ; for Foreign \$2498—from South-Carolina \$104.

Georgia.—The 19th Annual Convention of the Diocese was held at Macon, May 3d and 4th. Present—the Bishop, 6 of the Clergy, and 9 of the Laity. In the report on the state of the Church we read : “Apart from the divine promises to the Church, the Committee are of opinion that there are other and strong grounds to hope for the divine blessing in connexion with the establishment of the Apostolic office over this portion of Zion. Such encouragement is found in the character and qualifications of the beloved servant of the Lord, upon whom that office has devolved ; in the cordial and affectionate reception which he has met both from the Clergy and Laity ; in the highly favorable influence which has thus far attended his visitations ; in the interesting character and the harmonious action of the present Convention ; and especially in the formation of three new congregations as the first fruits of his brief labors since his consecration. The establishment of an Episcopal School in the Diocese, through the liberality of a single individual, is another event of the past year most important in its probable influence upon the interests of the Church, and the great cause of Christian Education.” The Journal was not received in time to make an extract from the Bishop’s address. His remarks on the instruction of the black people are excellent—62 persons had been confirmed.

Church at Columbus, Georgia.—*Extract of a letter.*—By a reference to my own Parochial Report, (in the Journal of the Convention,) you will observe an acknowledgment of collections made in Charleston in aid of our Church. May I trouble you to have the *items* published in the Gospel Messenger, with our most hearty thanks for the same. The collections from the several Churches were as follows : St. Michael’s, \$274 ; St. Philip’s, \$283 50 ; St. Peters, \$206 ; St. Paul’s, \$34—Total, \$817 50. Books for Sunday School, &c. valued at \$32 50—whole amount, \$850. A few articles contributed by a lady remain unsold.

The Holy Communion, a good example.—At All-Saints Church, New-York, after the silent prayer which followed the blessing, the communicants remained quietly seated. The wardens approached, received the remaining consecrated elements from the hands of the Rector, and handed them to the communicants as they sat in their pews in silent meditation. A perfect quiet pervaded the Church while the sacred symbols were thus partaken of. The return of the holy vessels, by the wardens, to the Rector, indicated that the Church's godly counsel had been fully obeyed, and the congregation separated. In a Church, in Connecticut, so soon as the communicants arise from their silent prayers, a number of them approach the altar, and kneel down around the chancel rails. The clergyman then deposits in silence the bread in their hands, and himself presents to each one the cup; the other communicants meantime remain in their places, and all are still in the presence of the Lord. I was glad also to observe, on this occasion, another rubrical compliance, which, I am gratified to learn, is beginning to prevail. The Bishop (who was the administrator) placed upon the table, at the proper time, the bread and wine for consecration; they having, in order to the observance of this solemn and significant ceremony, so clearly enjoined, been previously placed on a small side-table, or prothesis. How can our clergy, who profess even strictness in canonical and rubrical observance, so completely violate a solemn ordinance of the Church, as to allow the elements to be placed on the altar by Warden, Clerk, Sexton, or any other lay-official, or to place them there themselves, otherwise than as directed by the rubric?—*Churchman.*

Public Schools.—The Secretary of State, New-York, recommends in his report that the Legislature should provide for the distribution of the funds in such a manner "that every denomination may freely enjoy its religious profession in the education of youth."—*Churchman.*

Postures at Holy Communion.—The postures, proper to be observed by the people, during the Communion office, the Bishops believe to be as follows:—

Kneeling during the whole of the ante-communion, except the Epistle, which is to be heard in the usual posture for hearing the Scriptures, and the Gospel, which is ordered to be heard *standing*.

The sentences of the offertory to be heard *sitting*, as the most favorable posture for handing alms, &c., to the person collecting.

Kneeling to be observed during the prayer for the Church militant.

Standing during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of consecration.

Standing at the singing of the hymn.

Kneeling, when receiving the elements, and during the post-communion, or that part of the service which succeeds the delivering and receiving of the elements, except the *Gloria in excelsis*, which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them by the request of the House of Clerical and Lay-Deputies, of contri-

bating to what they hope will be perfect uniformity in all our Churches in the matter now before them.—*Utica Gospel Messenger*.

Good signs—Says the Boston Mercantile Journal: “the discontinuance of the Sunday mails in some parts of the country, by order of the late Post-Master-General, appears to give general satisfaction, if we can judge correctly by the tone of the newspaper press. We hope Mr. Granger will take a correct view of this subject, and carry out the principles of the reform which his predecessor began. Wherever the mails can be discontinued on the Sabbath, without manifest injury to the public, it undoubtedly ought to be done.”

The New-York Journal of Commerce thus speaks:—“It is right that stage-drivers, post-masters, tavern-keepers, hostlers, &c. should enjoy the rest and privileges of the Sabbath in common with other men. It is right that dumb animals, which cannot utter their complaints aloud, should have the opportunity for rest which the Sabbath was designed to afford. It is right that a nation which owes so much to the Sabbath and its institutions should honor the day by making suitable distinctions in its favor. Without the Sabbath, our liberties could not be long preserved: this is generally admitted by statesman, however latitudinarian may be their religious opinions. It is also consonant to reason: for the Sabbath is one of the principal safeguards of the public morals, and public morals are essential to the stability of a free government. We hope the new Post-Master-General will, in this particular, “follow in the footsteps of his predecessor;” with only this variation, that he will begin where his predecessor ended.”

The New-York Commercial Advertiser says:—“We are not *ultra-ists*, nor have we a desire to revive the spirit with which the Sunday mail controversy was discussed some twelve or fourteen years ago, nor the machinery by which that controversy was prosecuted. But great changes have been wrought since that day, both in the public feeling and the circumstances of the country. The rail-roads, either in actual operation or in progress, upon most of the important routes, have rendered the transportation of the mails so rapid that the people may every where wait contentedly over the Sabbath for the tidings which will be hurried to them so swiftly on Monday, to say nothing of the moral and religious considerations which ought ever to prevail upon such a subject.

“Indeed we doubt whether either the coach proprietors or rail-road companies are at this day particularly anxious to continue the practice of Sunday travelling. The truth is, that Sunday travelling is, and has been for years, on the decline. It is not only not fashionable to travel on the Sabbath, even among people who are not professors of religion, but it is getting to be considered vulgar. A well-bred gentleman will no more travel on the Sabbath than he will swear. Hence the post-coach mail contractors admit that there has been a gradual falling off of Sunday travelling for several years past. It is, moreover, an ascertained fact that, even on the greatest rail-road thoroughfares, the Sunday travelling is greatly less than on the other days of the week. Surely, then, the directors and stockholders of these roads will rejoice to be relieved from the losing operation of facilitating Sunday travelling. And how stands the case with the government? Suppose the new Post-Master-General,

in making his coming contracts, should relieve the contractors from the transportation of the mails generally on the Sabbath, and thereby save to the public treasury one-seventh of the expense; would not the saving be convenient without detriment to the public weal? But, farther, there is a great evil connected with Sunday travelling by rail-roads. We refer to the amount of Sabbath breaking and confusion occasioned by the rush of people to the *depôts* on the arrival or departure of every train of cars. Large crowds of people,—pickpockets, vagabonds, blacklegs, and would-be-gentlemen, are sure to congregate at these points, and also at the refreshment houses on the line, to the desecration of the day and the depravation of the public morals. This is a great evil, and should be ended.

“Again, the Sabbath is a blessed institution,—the repose of which is needed by both man and beast. And how great the number of people employed upon the rail-roads, upon whom, so long as their operations are pursued on the Sabbath, “E’en Sunday shines no holiday!” These men,—engineers, conductors, clerks, firemen, porters,—all, all are *slaves* on the Sabbath, while their directors and stockholders are enjoying the privileges incident to this most wise and beneficent institution. We pray the good public to think of these things.”

Christian Education.—For these interesting facts, we are indebted to an able and well informed writer in the “Church Record,” for 8th May, 1841. “Scotland is distinguished from all the countries named in this article for its having the Christian religion as the basis of its whole system of national education. And this it is that gives it such a disparity in its criminal statistics with other countries. After the reformation, the establishment and maintenance of schools, became an object of constant and anxious attention on the part of the Protestant clergy. In the first book of discipline composed in 1560, it was recommended that every parish, where there was a town of any reputation, should have a school-master “able to teach the grammar and Latin tongue;” and that “in landward parishes the minister should take care of the youth of the parish, to instruct them in the rudiments, *particularly in the Catechism of Geneva.*” The Church never lost sight of this object. Many acts of the General Assembly were passed in relation to it. When applying for the restitution of the Church property, the endowment of schools, was never forgotten by the *ecclesiastical* courts. In 1693, an act had been passed entitled: “An act for settling the quiet and peace of the church,” which declared among other things, “that all school-masters and teachers of youth in schools are, and shall be, liable to the trial, judgment and censure of the presbyteries of the bounds, for their sufficiency, qualifications and deportment in the said office. The object of these various acts of the government was happily attained. For more than a century after the enactment, the great body of the people in Scotland were better educated, than in any division in Christendom. The power to read and write, and an acquaintance with the elements of arithmetic were placed within the reach of almost every individual; while all classes of the people were enabled to read the Bible from their earliest years, and, with the assistance of the catechism, (which was regularly taught in every school) have received the rudiments of a *religious*

education, such as they could not have had the same means of attaining in any other country of Europe.* No person can act as school-master until he has undergone an examination before the presbytery, which has the power, should he be found unqualified, or if his moral character be objectionable, to nullify the election. The decision of the presbytery is final in all matters relating to school-masters; unless when a civil question arises, which may be carried by the teacher before the court of session. All parochial school-masters must be members of the established Church, and are required on indication, to subscribe the confession of faith and the standards. Every presbytery is understood by means of a deputation of their members to visit and examine the various schools within their limits once every year.

The Secession Church has, like the establishment, shown an interest in the cause of education. The number of schools owing their origin to this Church, exceeds 100. They are established on a large scale in the great cities, and form models of good tuition."

Oxford Tracts.—The Church is no more responsible for the opinions of Mr. Newman than she is for those of Mr. Wesley, who was a member of the same University, and whose tendency to one extreme may not have been without its influence in producing, in a few ardent minds, a reaction towards the other. We have not seen the Tract, but a remark by the signers of the requisition above mentioned, that it has a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of the Gospel the differences which separate the Church of Rome from that of England, seems to convey an explanation of the motives of its author.—*Banner of the Cross.*

A response from the heart.—In Canon 29th of the "Episcopal Church of Scotland" is this direction: when the Minister declares the holy gospel to be ended, the people shall answer: "Thanks be to Thee, O Lord for this thy glorious Gospel."

CALENDAR FOR JUNE.

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| 1. Tuesday in Whit-Sunday week. Anniversary meeting of the Sunday schools of the P. E. Church in the city of Charleston, at St. Philip's Church, in the afternoon. | 6. Trinity Sunday, one of the stated days for ordination. |
| 2. } | 11. St. Barnabas. |
| 4. } | 13. First Sunday after Trinity. |
| 5. } | 20. Second Sunday after Trinity. |
| | 24. Nativity of St. John the Baptist. |
| | 27. Third Sunday after Trinity. |
| | 29. St. Peter. |

ERRATUM.

In the Journal of the Convention for 1841, the list of the Clergy ought to have added to it Rev. F. H. Rutledge, now officiating at St. Augustine, (Florida.)

* A brief account of the Constitution of the Established Church of Scotland, by the Rev. Sir Henry Moncrief Melwood, Bart, D. D., 1833, pp. 103.

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